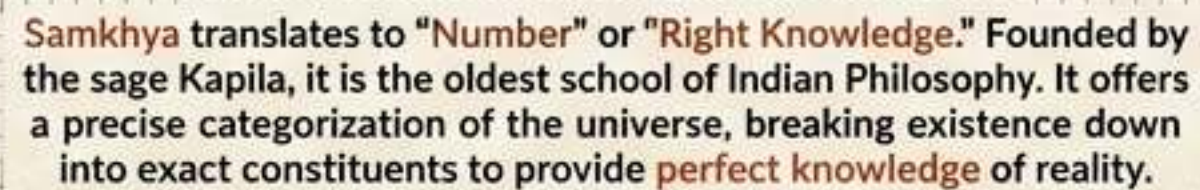


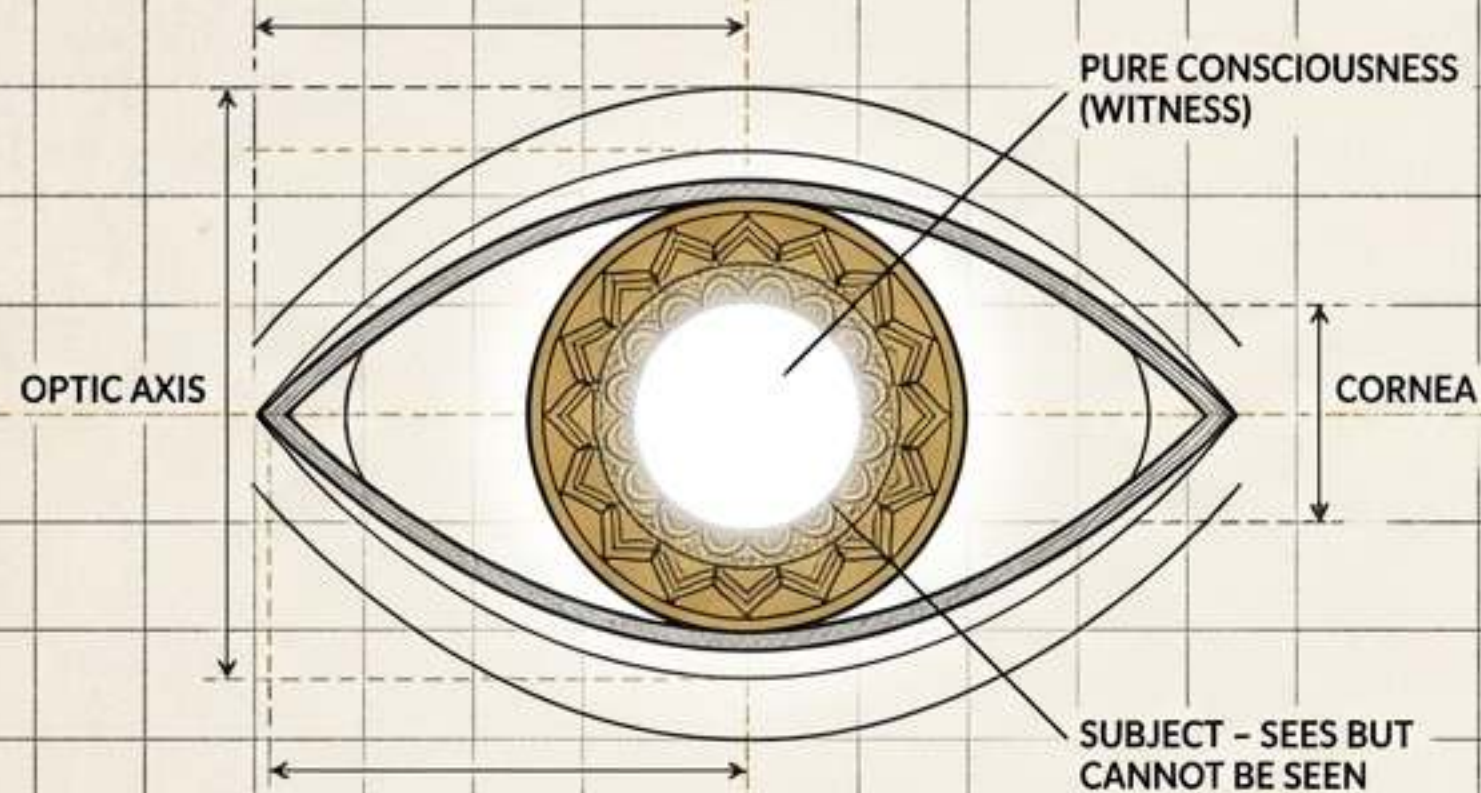
# AN ANALYSIS OF THE ARITHMETIC OF REALITY





# THE ARCHITECTURE OF DUALISTIC REALISM

## THE SEER (Purusa)



Purusa is the unmanifest, passive witness. It is eternal, unchanging, and free from all attributes (gunas). It is the principle of sentience and awareness, separate from the material world. It illuminates the processes of Prakriti without being involved in them.

## THE SEEN (Prakriti)



Prakriti is the primordial material matrix, the root cause of the manifest universe. It is composed of the three gunas and is dynamic, ever-changing, and the source of all physical and mental phenomena. It is unmanifest in its balanced state but evolves into the world of experience when stimulated by Purusa.

Unlike systems that view reality as a single unity, **Samkhya** is **radically dualistic**. It argues that the universe comprises two ultimate, irreducible realities. **Realism** asserts that both matter and spirit are equally real; one is not an illusion of the other.





# PRAKRITI: THE UNCAUSED CAUSE

- **Definition:** The ultimate, first cause of the universe. It is uncaused, eternal, and all-pervading (Pradhana).
- **Nature:** It is unconscious (jada) and unmanifest (avyakta).
- **The Logic:** All objects in the world are limited, dependent, and temporary. Therefore, they must spring from a source that is unlimited, independent, and eternal.
- **Paradox:** It is both 'is' and 'is-not'—it is the potential for all existence before it takes form.







# PURUSA: THE SILENT WITNESS

**Definition:** Pure Consciousness. The Subject. The Knower.

**Attributes:** Eternal, inactive, and formless. It is beyond the space-time continuum.

**Distinction:** Purusa is NOT the mind (manas), ego (ahamkara), or intellect (buddhi). It is the light that illuminates these things.

**Plurality:** There is not one universal soul, but a plurality of Purusas—each distinct, yet identical in essence (pure consciousness).



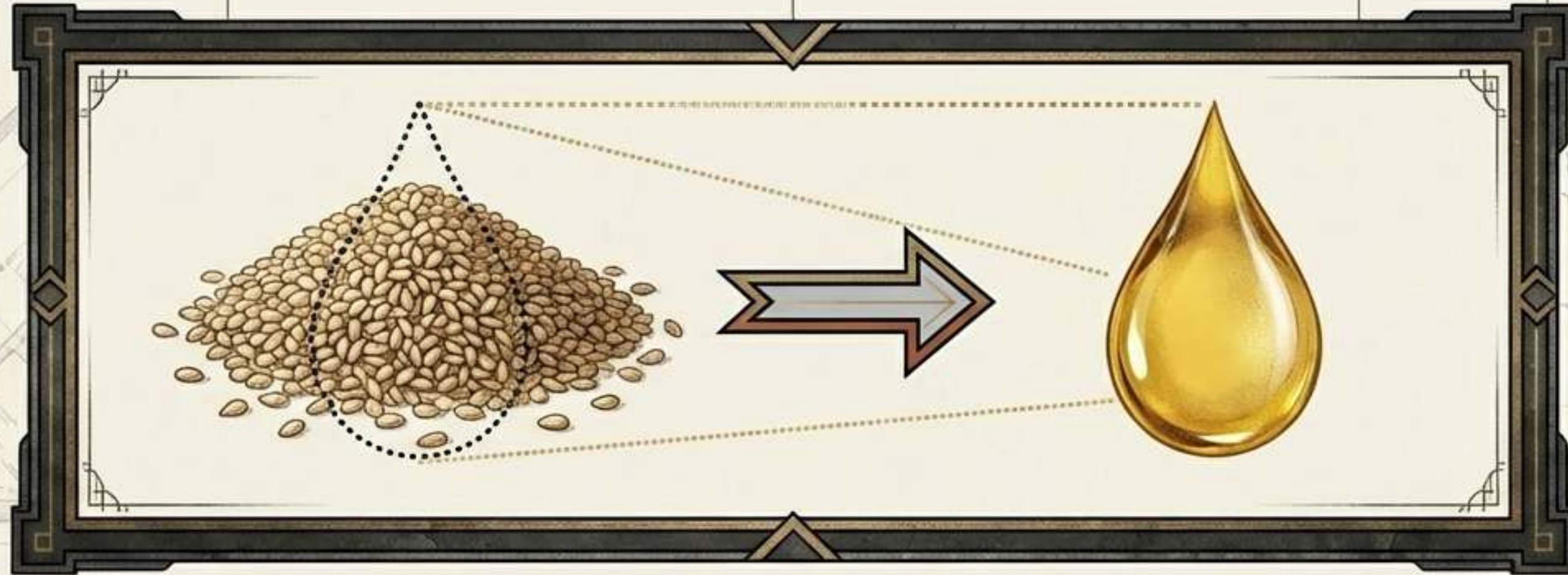
# THE GREAT DIVIDE

PRAKRITI (Matter)	PURUSA (Spirit)
• Active	• Inactive
• Unconscious	• Conscious
• One	• Many
• The Object (Enjoyed)	• The Subject (Enjoyer)
• Changeable	• Unchangeable

*"As subject can never be the object, similarly, an object can never be the subject."*



# SATKARYAVADA: THE THEORY OF CAUSATION



**The Rule:** The effect pre-exists in the cause. Nothing comes from nothing.

## IMPOSSIBILITY

If the effect were not in the cause, no effort could produce it (Blue cannot be turned into Yellow).

## SPECIFICITY

Specific effects come from specific causes (Butter comes from milk, not sand).

## POTENTIALITY

The effect is simply the manifestation of what was latent in the cause (Parinamavada).



# THE THREE GUNAS: THE PALETTE OF REALITY



## **SATTVA (White):**

Light, pleasure, illumination.  
The tendency toward  
conscious manifestation.

## **RAJAS (Red):**

Activity, pain, mobility.  
The principle of motion  
and stimulation.

## **TAMAS (Black):**

Darkness, inertia, heaviness.  
The principle of passivity  
and ignorance.

*These three constantly compete to dominate one another, creating the diversity of the world.*



# THE CATALYST: THE BLIND MAN AND THE LAME MAN



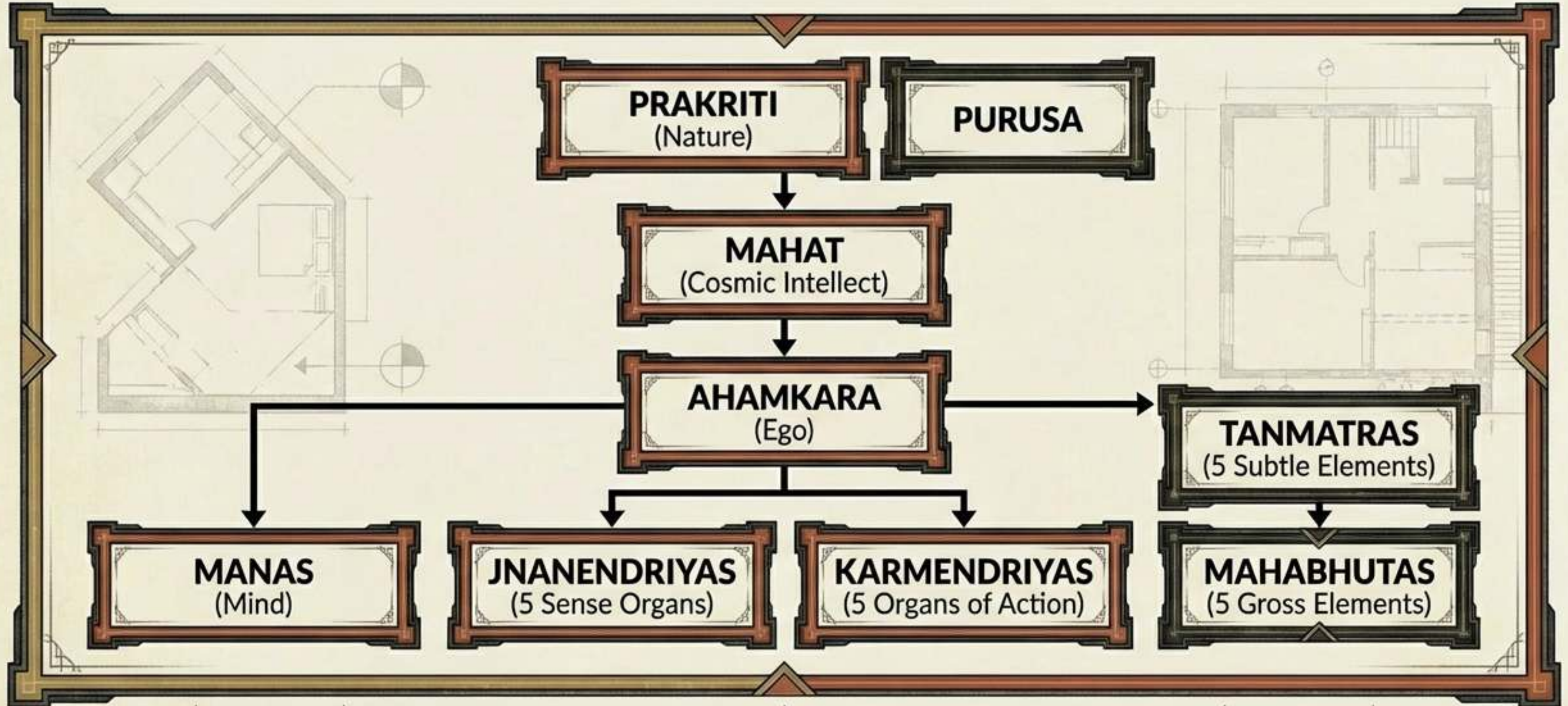
**The Problem:** Prakriti can act but cannot see (Blind). Purusa can see but cannot act (Lame).

**The Solution:** Evolution begins only when they come near each other. They cooperate to reach a destination.

**The Mechanism:** There is no 'real' contact, only proximity. The mere presence of Purusa disturbs the equilibrium of the Gunas in Prakriti, triggering cosmic evolution.



# THE CASCADE OF EVOLUTION (The 25 Tattvas)





# THE INTERNAL INSTRUMENTS (Antahkarana)



**MAHAT (Intellect/Buddhi):** The first product. It determines and decides. It distinguishes the Knower from the Known.



**AHAMKARA (Ego):** The sense of 'I' and 'Mine.' It attributes experiences to the self, making the Purusa feel like an agent.



**MANAS (Mind):** The synthesizer. It takes sense-data and arranges it into determinate perceptions.



# THE TEN ORGANS

## INPUTS: Jnanendriyas (Organs of Knowledge)

1. Eyes (Color)
2. Ears (Sound)
3. Nose (Smell)
4. Tongue (Taste)
5. Skin (Touch)

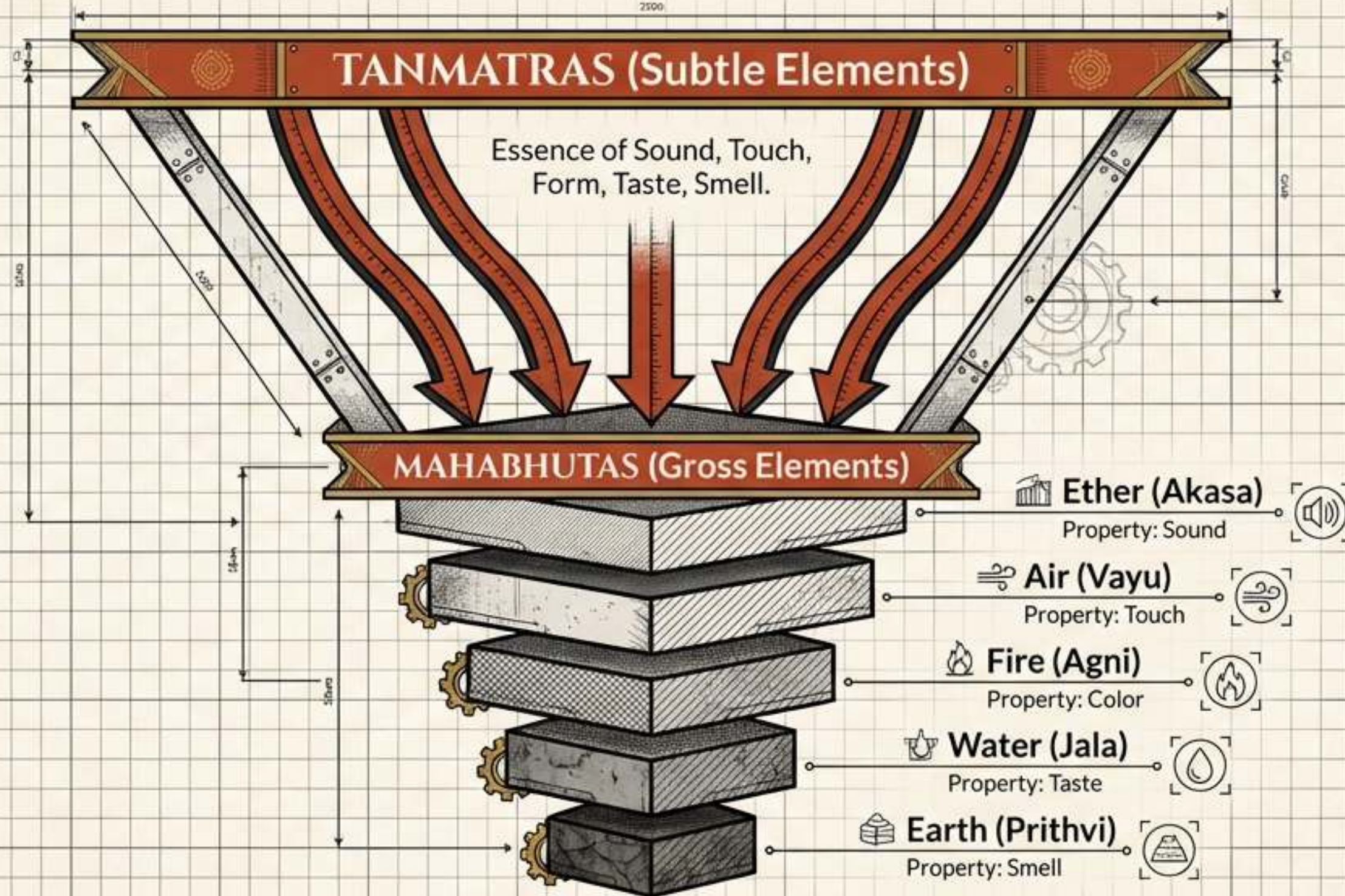
## OUTPUTS: Karmendriyas (Organs of Action)

1. Mouth (Speech)
2. Hands (Grasping)
3. Feet (Movement)
4. Anus (Excretion)
5. Genitals (Reproduction)

These are not just physical body parts, but the imperceptible energies or powers that reside within them.



# FROM SUBTLE TO GROSS



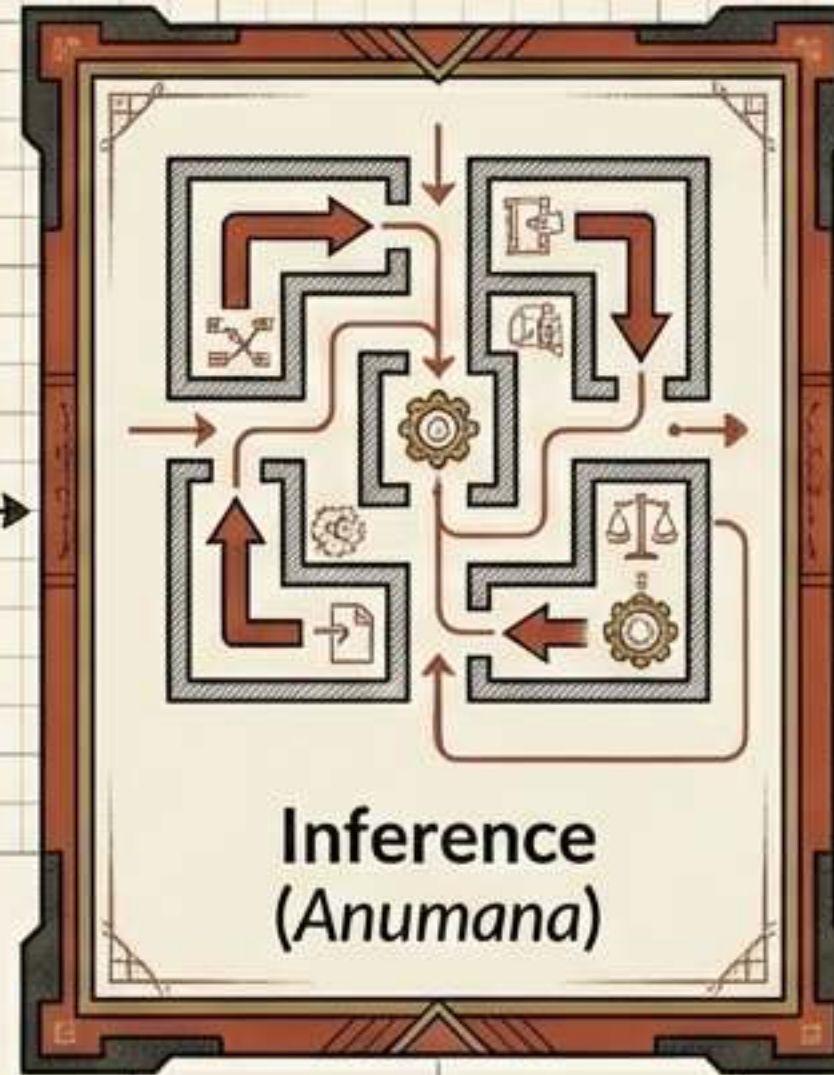


# EPISTEMOLOGY: SOURCES OF VALID KNOWLEDGE (*Pramanas*)



**Perception**  
(*Pratyaksha*)

Direct contact between the senses and the object. Requires the light of *Purusa* to become "knowledge".



**Inference**  
(*Anumana*)

Knowledge based on universal relationships (*Vyapti*), used to prove things like the existence of *Prakriti*.



**Verbal Testimony**  
(*Sabda*)

Valid knowledge from authoritative sources (*Vedas* or trustworthy persons).



# THE PROBLEM OF BONDAGE



**The Cause:**  
Ignorance (*Avidya*)

**The Error:**  
*Purusa* wrongly identifies with the Ego and Intellect.

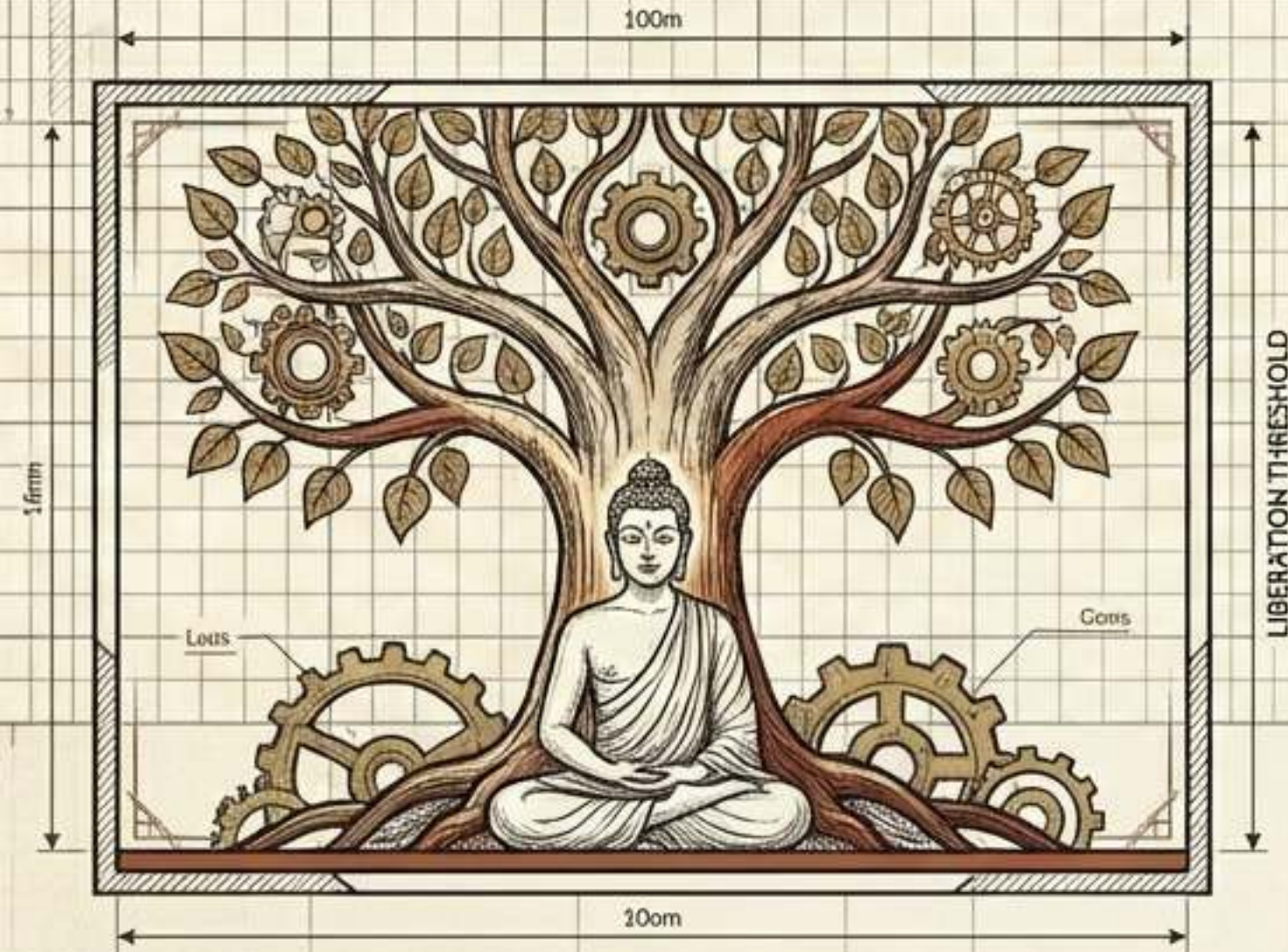
**The Result:**  
Suffering.

Wherever there are Gunas, there is suffering.  
Even life in heaven is subject to change.



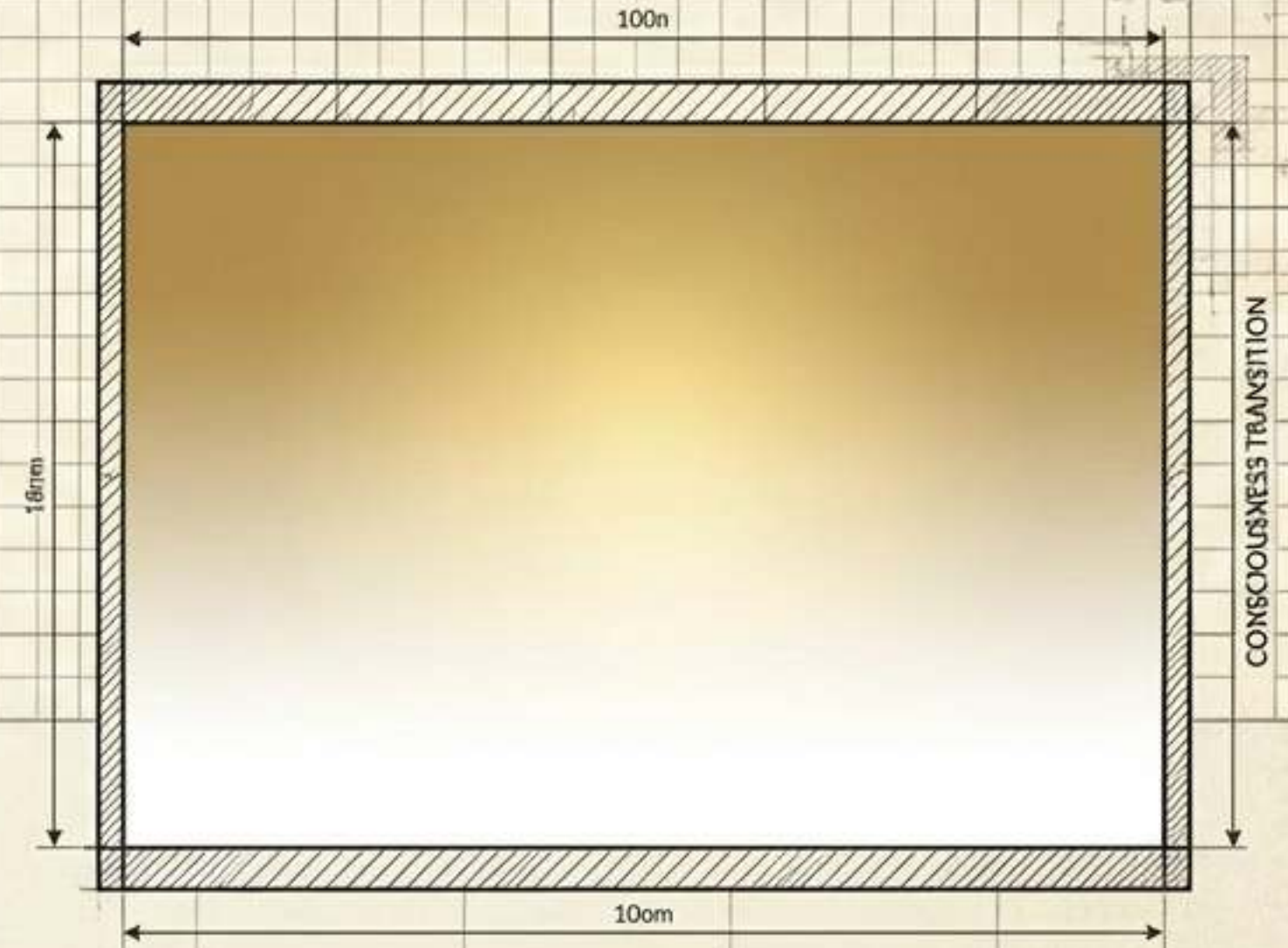
# PATHS TO LIBERATION (*Apavarga*)

## JIVANMUKTI



Liberation while living. The realization of truth occurs, and attachment ceases, even while the physical body remains.

## VIDEHAMUKTI (*Kaivalya*)



Liberation after death. The complete detachment from the gross body and the cessation of all suffering.



# THE SUMMUM BONUM: KAIVALYA

**1. Reality is Dual**  
(Purusa + Prakriti)

**2. The World is Real**  
(Satkaryavada)

**KAIVALYA**  
(Aloneness / Isolation)

**4. Knowledge is the path to Freedom**

**3. Evolution is Teleological**  
(For the purpose of the Self)